

and *Gobas*, according to the numerical strength of the quotas furnished by their respective districts and villages. Thus the Kahlon who brought a few hundreds was dignified with the title of *Stong-pon*,* "chief of a thousand," or colonel; a wealthy Goba who could muster from 50 to 100 men, was styled *Gyapon*,† "chief of a hundred," or captain; while an inferior Goba who was attended by only four or five men, was called *Chu-pon*,‡ "chief of ten," or serjeant. 701

The camp (*Maggar*§), which was pitched without any regularity, consisted almost entirely of black tents made of yák's hair. The Kahlons and some others had white blanket tents, but these were so few in number as not to affect the general sombre appearance of the camp. When, however, the cooking commenced, and volumes of smoke began to issue from the open roofs of the tents, now ascending in fantastic curls, and now whirling rapidly round and spreading a milky canopy over the black tents, the Boti camp wore a very picturesque appearance. During the day little was heard but the busy hum of men preparing their food or cleaning their arms, but towards evening the whole air frequently rang with noisy brawls and angry squabbles, which gave but too convincing a proof of the powerful influence of their favourite *chang*. 712

All disputes in camp were settled at once by stripes or fine, according to the sentence of an assembly of officers, whose decisions were final. These assemblies 687 698 ●

* *Stong-dPon*, commander of one thousand.

† *b.rGya-dPon*, commander of one hundred.

‡ *bChu-dPon*, commander of ten.

§ *dMag-sGar*, a "military camp," to distinguish it from the common encampment of the Nomads, *sGar*.

687 were exactly the same as our drum-head courts-martial ;
 ● 698 and their sentences were accordingly termed *Makhhrim*,*
 or martial law.

705 The soldiers were obliged to find their own food.
 726 Each man was therefore generally attended by another
 male member of his house or family, who carried the
 joint provisions on his back during the daily marches,
 while the soldier carried his arms. Occasionally they
 702 relieved one another. In case of a casualty also the
 state had a substitute at hand, while the family pre-
 served the arms and clothes, and (if he had one) the
 horse of the defunct, all of which would otherwise have
 been lost.

721 Although these bodies of undisciplined militia were
 not deserving of the name of an army, yet they were
 generally strong enough to repel all attacks of their im-
 mediate neighbours of Balti, Rudok, and Chumurti, who
 were as poor and as unsoldierly as themselves ; while
 the great poverty of the country, and the extreme rigour
 of the climate, were sufficient to deter the effeminate
 Kashmiris from even thinking of such a project without
 724 a shudder. In fact, there is no record of any invasion
 173 of Ladák by the Kashmiris ; on the contrary, the Raja
 Taringini relates the entire conquest and occupation of
 Kashmir by the Boti *Rinchana*, or, as he is more com-
 monly called in Kashmir to this day, *Ratanjo*,† about
 the middle of the fourteenth century. Rinchana was
 the son of *Bakhtán Bhot* ; that is, he was probably of
 the *Yasan* family, which still bears the title of *Bakhto*.
 Being driven from his native country, he naturally fled

* *dMag-khrims*, " war-law."

† *Jo* or *Cho* is the Tibetan *mChhog*, the common title of a chief
 amongst the Boti Mahomedans.